THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 5.—*ENGLISH SOCIETY.*

The closing remarks to No. 4 of "Pictures," have, we presume, led those who have followed us to expect in No. 5 some startling revelations of the corruptions of English Society. Their expectations will, perhaps, for the moment be damped, when we name English Courtship among the worst of evils. The attention of moralists and social philosophers of this country have not been particularly directed to this subject. We do not remember reading any book, pamphlet, newspaper, or periodical, in which it is treated as one of the social evils of the English people, much less where it is treated as one of its greatest evils. Of this we are certain, that there has been but very little said or written on the matter, and that there is not one in a thousand whose attention has been called seriously to it, either by the press, the pulpit, or the platform.

Many will be surprised that we consider the matter in so serious a light. It is entered into by the lower and middle classes as a general and pleasing pass-time, and looked upon as a legitimate branch of social intercourse, rather than viewed as a great social evil. Of course it is the mass comprising the working order and the one next removed that always give the most striking illustration of the errors of society and systems. The "gentry," clergy, and aristocracy, the educated and the monied princes, are said to be more circumspect, refined, and virtuous. In saying this, we do not forget rich villany, clerical hypocrisy and corruption, and fraudulent bankers, &c. We also remember that the upper classes are entrusted with the sacred duties of legislating for the nation, protecting the interests of the people, training society, and watching over the public morals—that they are the pillars of the social system, and are to a great extent responsible for its quality. Yet in judging society we must neither confound the "people" nor their rulers with vicious systems which they have *inherited* and customs that have *grown* upon them. There is an immense difference between the members of society being positively depraved in mind and devilish at heart, and in their lacking *moral energy*, uncommon nobility, and a sufficient amount of true principle to throw off bad systems and customs which have had the *growth of ages*.

It is to the mass that we must look for the truest illustration of the quality of systems, and the influence of customs. There the errors and tendency of institutions, worked out by the whole of society,

find a general bearing. There the vices of all classes find a level and run into a common social cesspool. The lower order has to bear the penalty of its own sins and errors, and, to a great extent, of those of every other grade of society; and in some places it is very nearly drowned by the floods of corruption. But, in accordance with the great and just law of reaction, the common social sewer sends up a moral pestilence that reaches the highest circles, taints the best blood, and blights the morals of the noblest families. Thus it is with COURTSHIP!

As the mass, then, is the true standard of society and affords the broadest and plainest illustration of any social evil, it is there that attention should be first and principally directed. To the mass, therefore, we go to see Courtship in its most palpable form. Let us not, however, be misunderstood as speaking of *betrothals*, or of *marriage engagements*, but of that promiscuous trifling, vicious intercourse of the sexes, illustrated by the lower and middle classes of English society in their courtships.

The English people are captivated by the siren, COURTSHIP. To them she has a thousand charms. Millions worship at her shrine. Her very name enchants the ears of youth and middle age, and grandfathers and grandmothers remember her pleasures as having made the romance of their life. We are aware that in denouncing her, we are blaspheming against the favourite goddess of England. That she has the fascination of the serpent we do not question; but she has also the poisonous sting of that reptile. If millions worship at her shrine, millions are sacrificed on her altar. "Horrible" as is the "vortex of town profligacy," its action on society is not so fearful as that of courtship, nor its victims so numerous as those which she claims. Some physical diseases appear interesting in their last stages, so does that moral disease with which she smites her votaries. But the first stages of these diseases are not less deadly for being clothed with a questionable interest.

Prostitution might be aptly illustrated as mortification, and English Courtship as consumption. The former is repulsive and its action fierce, the latter is interesting and its effects more secret. Moreover, courtship might be considered as the machine to make prostitutes, the discipline that trains them, the school in which they are educated. The transition from it to prostitution is easy and the bridge narrow. There are but few, if any, who pass the rubicon of illicit intercourse in the broad day-light of prostitution; they generally pass it in the shades of courtship. We are not now speaking of after-marriage, though courtship in adulterous garbs, plays her wantonness, when the single state is closed. By preliminary training society is prepared to receive her even in that form. She pollutes the marriage bed, and hides her sins with its covering. Adultery is merely courtship after marriage—an extension of those licenses indulged in the single state.

Perhaps the case is hardly known of a young girl *going* as a virgin into the "horrible vortex of town profligacy." We admit that some are *plunged* into it without preliminary training in sexual vice. But such cases are comparatively rare. They are only to be found, connected with that decoy system by which female fiends entrap the unguarded of their sex, barter female honour to aristocratic patrons, and sacrifice the victims to the lust of "noble" debauchees. But such hardly come within the limits even of seduction. Perhaps they more properly belong to those of *ravishment*. Instances of this kind are more than commonly "horrible" in appearance; and when they do occur the public indignation is more than usually aroused. We all remember the case of abduction of an English girl to Hamburg, and the general interest that it created some eighteen months ago. When exposures are made of such infamous traffic in young girls, the *Times* can do nothing less than write an indignant editorial, as in the case alluded to, in which the editor appealed to Englishwomen to "lay to heart" the matter. The answer of an English lady to the appeal will also be remembered in which she remarks that this traffic "is, in fact, a trade under all the conditions of export and import—a trade which if not legalised is tolerated." Nor will her pertinent question to the editor in the name of "Englishwomen" be forgotten. "But what are we to do, where law is weak, where custom is strong, where custom is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do?" But this infamous traffic in young girls as well as the general trade of prostitution is merely the *finale*

of sexual vice. Before this, comes a *preparation* for such a state of things and a radical perversion of the proper intercourse of the sexes. This *preparation* is brought about by the fundamental workings of monogamic institutions, and their primary development in England is courtship—a system of training for a full catalogue of sexual vice.

Courtship among the lower orders of English society commences as early as at the age of twelve or fourteen years. Indeed even at a date in life reaching almost the days of infancy there is a kind of *mimic* courtship going on. Children "play sweethearts" just as they "play schools" and "play shops." It is natural for childhood to imitate maturer age. This gives elder brothers and sisters immense influence over the younger ones. More especially is this the case in the working classes, for among them families are anything but well regulated. Their training not being consistent and systematized, even that part intended for moral ends, and counsels, in the abstract good, have but little effect on the mind of youth, while the bad examples and teachings of parents have their due influence. That absence of systematic moral government, and the inconsistent conduct of the "heads" which prevent the accomplishment of their right intentions, is not, on the other hand, in the way of vicious growth, but is favourable to it. Indeed, generally, in the families of the English working classes, there is properly no government. Yet this class of youth might almost be said to pass through a *system* of training. But it does not come from parents. Neither do school-masters who teach them to read, write, and calculate by figures, form the morals of the rising generations of the poor, and prepare them to play their given parts in after life. Such an education amounts to but little in the formation of society. This work is left to "big" brothers, sisters, and companions. It is they who mould the morals of their class. It is their examples that are followed, their sayings that are quoted, their conduct that gives authority. Their influence far out-weigh that of parents and school-masters. It is felt throughout the social body of England, lasts through a whole generation, and acts upon posterity. Let not these views be considered trifling with the social question; for though not generally recognized and appreciated they enter largely into the condition of English society. These remarks apply especially to courtship. The young do not so often copy their parent in their domestic virtues, that at a mature age they might be able to perform the duties of husbands and wives, as they follow their elder brothers, sisters and companions, in the course of "sweethearting." This preliminary training of the sexes, though beginning so early in life, often lasts till the age of thirty, before the marriage state commences. Indeed many young men protract the single state because it affords them greater scope for the gratification of their passions: and as we before observed, grandfathers and grandmothers remember their courting days as having formed the romance of their life.

It is a pertinent question—"What is the reason that society grows up to accept prostitution, seduction, and sexual vice in its worst forms without feeling a jar, or being startled by such a state of things?" It is a question big with meaning, and one that deserves an answer. Shall we say that it is because society is trained for it? And that that training commences almost with infancy? Shall we say that prostitution, seduction, whoredom, and adultery, *grow up* with it, and that they are the natural developments of "English society;" that courtship is the discipline, and "sweetheart" the enticement? It would not be far from the truth. Indeed we do know that such a state of things does exist, that it is developed among the common course of events, and taken in with as much eagerness as a hungry man sits down to his food. We might therefore also be assured that there is a system of training for it; and it appears to us that its first development in English society is COURTSHIP.

We have traced a vicious sexual training, up to the earliest stages of life. But it is from the age of fourteen to eighteen that courtship assumes its more serious form and becomes general. From eighteen and upwards it gathers the intensity of matured and fiery passions. With those of the working classes who pass through the discipline of Sunday schools it is often there that the days of courtship begin. First-class scholars and young teachers form acquaintance with their opposite sex, couple themselves off and commence to graduate in sexual vice.

The Sabbath is *par-excellence* a courting day among the youth of the lower orders. Especially is this true of the country. Those who are not bound by their parents devote Sabbath evenings particularly to the indulgence of all the pleasures and licenses claimed by sweethearts. When the youth of both sexes have arrived at an age to leave Sunday schools they generally take the afternoon of that day, as well as the evening. They then feel themselves almost out of the very slender authority of parental jurisdiction, which till now had somewhat restrained them. At this period courtship is stimulated by young and vigorous passions. The high-roads, the fields, bye-places, and lanes, are thronged with pairs and groups of the worshippers of Venus. We see them walking, frolicking, lying, sitting, and indulging in all the pleasures of voluptuousness. We must leave imagination to paint the full gratification of the fascinating vices of courtship on the Sunday, and to tire itself in the attempt to grasp the amount of unlawful intercourse which sends the sacred day blushing into the past.

As we observed before, we are not denouncing *betrothals* as understood by those simple nations and tribes where sexual vice is nearly unknown and illicit intercourse prohibited by the severest penalties. Betrothals do not belong to the working class. We are not speaking of their marriage engagements, nor of courtship, after such contracts have been entered into. However a great deal deserves to be said against this period in love-days and its consequences. Often between these engagements and their consummation, there are much purity and peace of mind lost, family honour sacrificed, virgin innocence polluted, and too often the parties who made those covenants never stand together at the altar; and misery follows the breaking of their contracts. Neither are we particularly denouncing courtship, entered into by young people with intentions to terminate it in marriage, providing after a certain time they find circumstances favourable, their intentions unchanged, and their love strong enough to bind themselves in marriage bonds till death separates them. But how vicious and cruel is courtship even in this form. The parties go on a marriage *trial* for one, two, three, and four years, we have known it as many as seven or eight years. (It reminds us of sectarians putting penitent sinners on *trial* for the remission of sins.) What follows? Often after winning the affections of a girl, often after taking her honour, the man makes the discovery that she is not the person to become his wife! The *trial* is against her! She must go dishonoured to the bed of another, or live a single life, and find days and nights enough to mourn her fall. Or perhaps she becomes an outcast in society and ends her wretched course in a public prostitute's death. How many are dishonoured and ruined—what sin, misery and sexual vice, are brought into the world by courtship in this stage! Enough to cry aloud to Heaven for vengeance upon the siren worshipped by "English Society."

But we are speaking generally of courtship, that comprehends no distinct intentions to marriage. Millions enter into it in this sense—merely for the enjoyment of pleasures, indulgences, and vice, to be found in this kind of sexual intercourse. Indeed it is carried on during years of youth, when the very idea of their forming marriage contracts or intentions would be absurd and laughable. This courtship is of such a promiscuous nature that many young men have half-a-dozen "sweethearts" each, and they often pay their attentions to three or four on a single Sabbath; for as we said the Sabbath is *par excellence* a courting day. Nor are the females behind in this. They have a train of gallants, and not unfrequently they change their regular "sweethearts" many times in a year. Indeed, in their courtships, they give a striking illustration of *sexual communion*. In this feature courtship and prostitution stand side by side. The principal difference between the two is courtship "without money and without price," and courtship reduced to a trade.

Here we would ask, what would be the inevitable result of this state of things, this promiscuous sexual intercourse beginning so early in life and lasting so many years? What must be the result of young people mixing with their opposite sex, under every circumstance favourable to vice—walking, lying, sitting, frolicking in bye places, fields, and lanes, concealed by the darkness of night? What are the facts of the case? The answer is obvious. Millions of the fair sex do not go to the marriage bed virgins, and in most cases they are taken to arms that have locked

in unlawful embraces. The details are that thousands of females know *several* men before marriage, and the tens of thousands of men who know *many* women. Are we wrong, then, in saying, that "the transition from courtship to prostitution" is easy? Are they not by the former prepared to enter into the latter, should poverty or other causes render it necessary? We are painfully aware that distress leaves millions of females liable to be drawn into the "horrible vortex of town profligacy." But we believe the evil in question paves the way—that without a vicious system of training the "millions" would prefer death to that "horrible vortex." But besides educating them for the wretched course of life and death that the detestable trade involves, it extends further into the ramifications of society, polutes sexual intercourse from the commencement, and secretly deflowers millions over whose private prostitutions a mantle is thrown. Were we asked the name of the great evil of England, most destructive to public morals, contaminating to the greatest number, and that which makes the intercourse of the sexes most like licentiousness, we should answer COURTSHIP as illustrated by English society.

We believe that the country is more prolific than the town to the development of this great social evil, and that the chances are in favour of native girls of cities and large business towns. It is not our intention to enter into the causes of this, but such is the fact; and we do not anticipate being questioned for stating that the country principally feeds the "horrible vortex of town profligacy." We haste to touch several other views, among which is *courtship among servants*.

Servants, *as servants*, are not a marriageable class of society. Families very seldom think of keeping married servants; and servants themselves scarcely dream of holding house situations after marriage. The domestic instinct, and the necessities and yearnings of married life, cry out for "home, sweet home, be it ever so humble." The position of servants in society ignores the marriage state. It debars them from fulfilling the object of their creation as husbands and wives, fathers and mothers. Their callings doom them to a life of celibacy. But are they really faithful to this unnatural state? No. They find vent for nature and their strong passions in courtship! The female portions angle for husbands among men who are not in service, and sometimes they catch them, and thus get out of a social condition that demands such sacrifices. But what an amount of sexual vice is attached to their working out the marriage problem! Besides, thousands of them accept their social position till the true age of marriage is past. Then again, there is courtship among servants with one another. Its meaning among an *unmarriageable* class is too significant to require bringing out. When it is between females in service and men not in service, it manifests itself more healthfully and has a reference to marriage. But when confined to servants among themselves, unless coupled with intentions to leave service, marry, and set up housekeeping, the very idea is startling. But let it be borne in mind, that men-servants cannot leave service; they know no trade, and are not fit for labourers. Indeed, the idea of men-servants, bred up in gentlemen's families, becoming workingmen, in the common acceptation of the term, is preposterous. They are the *little "gentry,"* who ape their masters, and who would not by any means *condescend* to the condition of the working man. What, then must be the amount of sexual vice attached to the life of servants under such circumstances, and when they are pampered with luxurious food? We believe, that if the subject of sexual intercourse among servants were thoroughly investigated, there would be some startling disclosures.

We now come to seduction. Our views on this matter differ materially from those generally entertained. There are no doubt some who deliberately and wickedly delight in ruining young girls, who might, in the true sense, be termed seducers. But they are few. We lay a thousand times more to essential workings of the *monogamic system* than to a malicious disposition in men to seduce and ruin. Society is trained for sexual vice, and we ought not to be surprised to see its worst developments. Seducers, in the true sense, are found among libertines and voluptuaries of the higher circles, and married men of all classes. But even with these, how much shall we charge to a vicious system? As for the ruining of young girls by their "sweethearts," it is not seduction; both sexes sow the seeds of vice; they pass through a training in

their courtships whose natural, if not inevitable, results are ruin to the "fair." Thousands of young men who make a boast of the number of young girls whom they have ruined, would, if they saw a girl's life in danger, risk life and limb to save her. They do not fully realize what it is to ruin a young girl; they do not feel the force of the wrong they do, or they would be horrified by it. They are educated for such a *finale;* they do the wrong in the thoughtlessness and in the heat of tantalized passions, and take it among matter-of-course events. Let us look truthfully at the matter, and not place the account on the back of humanity, where it does not belong. Let us remember that God is the great Father of mankind and the source of human nature. Shall we blaspheme against *Him* by making *Him* that fountain of all the corruption which we see in the world? Rather let us charge it to where it belongs—to the working of false and vice-making systems which men in ignorance have instituted. Courtship, prostitution, seduction, sexual vice of all kinds, and in every class, even to the trade of infamous traffic in young girls, we charge to the account of the *monogamic system* of England. It has all been worked out under monogamic institutions. Therefore let it bear the burden of its own development. We cannot understand the logic of those who boast up a system and call it good, that bears such fruit. "Do men gather grapes of thorns, or figs of thistles?" or can an impure fountain send forth pure water? "By their fruits," said Jesus, "ye shall know them." This is as applicable to systems as to men. We do not hate either *single or plural marriage*, but we hate the *monogamic system*, as illustrated by English society. We hate its developments in all its stages, from courtship to sexual vice of married life, to prostitution, seduction, up to the infamous traffic in young girls. There must be a distinction made between the great economy of God and nature, touching the married condition and pure sexual instincts, and the *monogamic system*. This is an important distinction, whether made relative to monogamy or to that of polygamy. The married condition and the sexual instinct is one thing, and *systems is another*. Of them, we must say, the system is good or bad, that they develop natural laws and relations to virtue and happiness, or to vice and misery. There is more credited to monogamy, as a *system*, than it deserves. We make a distinction, however, between the good resulting from the marriage relations and the workings of any system of marriage. There are in England many good husbands, many virtuous wives, many happy homes; but this proves nothing in favour of monogamy or polygamy, but a great deal in favour of marriage. We must judge of a system by its developments, and not by the harmony of the married state; this belongs to God's economy, and was made before the social system of nations or their institutions regulating marriage. We see the developments of monogamy in courtship, prostitution, seduction, sexual vice, and traffic in girls. It is by this general working of the system that we must judge it. We again say we hate the monogamic *system* in all its developments.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 504.)

[June, 1842.]

Saturday, 25th. Transacted business with brother Hunter, and Mr. Babbitt, and sat for a drawing of my profile to be placed on a lithograph of the map of the City of Nauvoo.

Messrs. Stephens and Catherwood have succeeded in collecting in the interior of America, a large amount of relics of the Nephites, or the ancient inhabitants of America, treated of in the Book of Mormon, which have recently been landed in New York.

Sunday, 26th. President Brigham Young preached on the law of consecration, and union of action in building up

the city, and providing labour and food for the poor.

I attended meeting, and Council at my house at six o'clock, p.m.; present, Hyrum Smith, George Miller, N. K. Whitney, William Marks, Brigham Young, Heber C. Kimball, and Willard Richards, to take into consideration the situation of the pine country, and lumbering business, and other subjects of importance to the Church; after consultation thereon, the brethren united in solemn prayer, that God would make known His will concerning the pine country, and that He would deliver His anointed, His people from all the evil designs of Governor Boggs, and the powers of the State of Missouri, and of Governor Carlin and the authorities of Illinois, and of all Presidents, Governors, Judges, Legislators, and all in authority, and of John C. Bennett, and all mobs and evil designing persons, so that His people might continue in peace and build up the City of Nauvoo, and that His chosen might be blessed and live to man's appointed age, and that their households, and the household of faith might continually be blessed with the fostering care of heaven, and enjoy the good things of the earth abundantly. Adjourned to Monday evening.

Monday, 27th. Transacted a variety of business. Borrowed money of brothers Woolley, Spencer, &c., and paid Hiram Kimball for the mound.

When the Council assembled in the evening, brothers Hunter, Ivins, Woolley, Pierce, and others being present, the adjourned Council was postponed till Tuesday evening, and I proceeded to lecture at length on the importance of uniting the means of the brethren for the purpose of establishing manufactories of all kinds, furnishing labour for the poor, &c. Brothers Hunter and Woolley offered their goods towards a general fund, and good feelings were generally manifest.

This morning little Frederick G. W. Smith told his dream to all the house, "that the Missourians had got their heads knocked off."

Tuesday, 28th. Paid brothers Woolley and Spencer. Brother Hunter's goods were received at the store, and brother Robins consecrated his goods and money to the general fund.

The adjourned Council of Sunday evening met in my upper room, and were agreed that a reinforcement go immediately to the pine country, led by brother Ezra Chase, and after uniting in solemn prayer to God for a blessing on themselves and families, and the Church in general, and for the building up of the Temple and Nauvoo House and City: for deliverance from their enemies, and the spread of the work of righteousness: and that brother Richards (who was expecting to go east to-morrow for his family) might have a prosperous journey, have power over the winds and elements, and all opposition and dangers, his life and health be preserved, and be speedily returned to this place with his family that their lives and health might be preserved, and that they might come up in peace to this place, and that brother Richards might be prospered according to the desire of his heart, in all things in relation to his household, and the Church, and that the Spirit of God might rest upon him continually, so that he may act according to the wisdom of Heaven. The Council dispersed.

Previous to the Council, I, in company with Bishop Miller, visited Elder Rigdon and his family, and had much conversation about John C. Bennett and others, much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth.

Nauvoo, June 28, 1842.

To his Excellency Governor Reynolds, of Missouri:—

Dear Sir—You will permit me to ask you to peruse this letter, and the accompanying newspaper, relative to the character and conduct of John Cook Bennett, who associated himself with our religious community near two years ago, he being a man of respectable talents and moderately good literary attainments.

In the judicial organization of our city under the charter granted by the Legislature of Illinois, said Bennett was elected mayor; and continued to hold said office of mayor until within the last two months or less. He having learned that he could no longer maintain a standing as an honourable man in our society, he tendered his resignation, which was accepted.

The object of this communication is, therefore, to inform you of the true character of said John C. Bennett, that he may not injure the innocent, by gaining credence with you, or those over whom your Excellency is placed to govern.

We have learned from respectable sources that said John Cook Bennett has entered

into a conspiracy with some of the citizens of your State, to bring a mob upon us, and thereby disturb our peaceful vocations of life, and destroy and drive us from our homes and firesides.

Believing that your Excellency cannot be influenced by the popular prejudice, almost everywhere entertained against us, on account of our peculiar religious tenets, I am the more free to write to you without reserve, knowing that the high toned and honourable men of the earth will not be easily carried away by popular opinion or vulgar prejudice; but will always be found on the side of the law-abiding portion of the community, and will suppress, so far as in them lies, every movement that tends to abridge the rights, or mar the peace and happiness of any portion of the citizens of our common country.

I have resided in this city near three years, and attached myself to the Church of Jesus Christ of Latter-day Saints, soon after their location here; and have had a good opportunity of learning the feelings of the leading members of the said Church in regard to the citizens of Missouri, which are of the most friendly nature, ever designing to live in peace, and cultivate friendship with all the citizens of your State, as also all the States, and all mankind generally; it being a principle of our faith to cultivate friendship and live in peace with all mankind; and if Dr. John Cook Bennett, or any other person, may conspire with citizens of your State, to bring upon us mob violence, we confide in you as one who will, under all circumstances, interpose the strong arm of the law, in the suppression of conspiracy or mobs, or any other violation of law, as citizens of the United States we claim the protection of the several States and the United States in all our constitutional rights; and having learned something of your character, we the more confidently expect your protection against all lawless aggressions by any of the citizens of your State.

Whatever may be reported concerning us, we assure your Excellency that our feelings are as I have before stated, of the most friendly nature, and should Bennett or any other person report anything contrary, your Excellency need pay no attention to it; for it is not the truth, and is only designed by wicked men to cause the overthrow of the innocent.

Should any report have already reached your ears, I would esteem it as a great favour, if you would give me information of the same by letter immediately on receipt of this.

I am, yours respectfully,

GEORGE MILLER.

Wednesday, 29th. I held a long conversation with Francis M. Higbee. Francis found fault with being exposed, but I told him I spoke of him in self defence. Francis was, or appeared humble, and promised to reform.

Heard the Recorder read in the Law of the Lord; paid taxes; rode out in the city on business, with Brigham Young.

My Clerk, Willard Richards, being about to leave me for a season, committed the business of my office to Elder William Clayton, who had been engaged with him for a few weeks past.

Thursday, 30th. In the forenoon, spent some time with C. A. Warren, Esq., from Quincy, and others, in the private office and in the afternoon was in the Court Martial, giving testimony concerning John C. Bennett, who was cashiered.

Quincy, June 30, 1842.

Dear Sir—I have received by the last mail, your letter of the 24th instant, in which you have thought proper to give me a statement of charges against the conduct and character of General John C. Bennett; I can say that I regret that any individual should so far disregard his obligations to his God, and to his fellow man, as to condescend to the commission of the crimes alleged in your letter to have been perpetrated by General Bennett. It is, however, in accordance with representations of his character, made to me more than two years since, and which I then felt constrained to believe were true, since which time I have desired to have as little intercourse with him as possible. No resignation of his commission as Major-General of the Nauvoo Legion has reached me.

Some weeks since I read a short note from him, stating that you had reason to believe that a conspiracy is getting up in the State of Missouri, for the purpose of mobbing the Mormons at Nauvoo, and kidnapping you, and taking you to that State, and requested to be informed in case of such mob, whether you would be protected by the authorities of this State, &c. To which I replied; that as all men were held amenable to the laws, so in like manner the rights of all would be protected, and the dignity of the State maintained, to the letter of the constitution and laws. The above is, in substance, the contents of his note to me, and my reply to him, having destroyed his letter, as I considered it of no use, should it be retained.

You state that you have heard that I have of late entertained unfavourable feelings towards you (the Mormons) as a people, and especially so with regard to yourself, &c.,

&c. If this should be true, you would be pleased to know from me the reasons of such hostile feelings.

In reply, I can in *truth* say that I do not entertain or cherish hostile or revengeful feelings towards any man or set of men on earth; but that I may have used strong expressions in reference to yourself, at times when my indignation has been somewhat aroused by repeated admonitions of my friends (both before and since the attempt to assassinate Ex-Governor Boggs) to be upon my guard; that you had prophesied that Boggs should die a violent death, and that I should die in a ditch, all this, however, if true, I looked upon as idle boasting until since the assassination of Boggs, and even since then, in reference to myself, I cannot view it in any other light, because whatever your feelings may have been towards Boggs, the mere discharge of an official duty on my part, enjoined upon me by the constitution and laws of this state, and of the United States, could not possibly engender feelings of such deep malignity. Be assured that this matter gives me no uneasiness, nor would the subject now have been mentioned, had you not requested a reply to your inquiries.

I have seen your denial published in the *Wasp*, of the prediction, attributed to you, of the death (or assassination) of Governor Bogga; be that true or false, nothing has contributed more towards fixing the belief upon the public mind, that you had made such prediction, than the repeated statements of a portion of your followers, that the manner of his death had been revealed to you, and their exultation that it needs must be fulfilled.

In reference to your request, to be advised how you should act, in case a mob should come upon you, I should feel very much at a loss to recommend any course for you to adopt, other than resort to the first law of nature, namely, to defend your own rights; because, were I to advise a quiet submission on your part, I could not expect that you would fold your arms, and silently look on, whilst those rights were violated and outraged, as long as you have the power to protect them. I, however, have not the most distant thought that there exists, at present, any real cause for the apprehension of a mob coming upon you, otherwise I should feel it my duty to endeavour to arrest it.

Very respectfully,
Your obedient servant,
THOMAS CARLIN.

To General Joseph Smith.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 15, 1857.

UTAH.

THE TERRITORY OF UTAH.—Utah is a territory of the United States, bounded on the east by the Rocky Mountains, and on the west by California; and included between the parallels of 37 degrees and 42 degrees north latitude. Its length from east to west is about 700 miles; its breadth from north to south 350 miles; it contains about 225,000 square miles. Its average elevation is not far from one mile above the sea level. The most of this extensive region is an uninhabitable desert, destitute of water and has but little vegetation, and interseeted by parallel ranges of mountains running from north to south. Now and then a valley may be seen, susceptible of cultivation and the formation of settlements. It is supposed to be capable of sustaining only one or two millions of inhabitants.

THE INHABITANTS OF UTAH.—Utah was originally a province of Mexico, and inhabited only by small bands of roving Indians. In 1847, the "Mormon Battalion," in the service of the United States, took possession of the country, including California. In the summer and fall of the same year, several thousands of the Latter-day Saints formed settlements in this newly-acquired province. Soon after, the inhabitants

formed a provisional State Government; and in September, 1850, they were organized by an Act of Congress, as a territory of the United States. By the census taken in the spring of 1856, the population of the territory had increased to over seventy-seven thousand. Of these, the majority are Americans and English. Several thousands are from Wales, Scotland, and Denmark. Some few also from Norway, Sweden, Iceland, Ireland, Germany, Switzerland, Italy, and France. Asia, Africa, Australia, and many Isles of the sea have likewise each contributed a small number to help swell the population of Utah.

THE GOVERNMENT OF UTAH.—The form of government was established by the Congress of the United States; and is the same as that of Oregon, Washington, Kansas, Nebraska, and all other United States' territories. The Governor, three Judges, Secretary, Marshal, and Attorney, are appointed by the general government; while the people are required to elect their own legislators, to make their own civil and criminal laws, and to appoint their own local judges and other officers. The laws enacted by the legislature are required to be forwarded to Congress for their approval or disapproval. The citizens of Utah are also under the Constitution and laws of the United States. In all these respects, the territorial government of Utah is precisely the same as that of all other territories.

There are but very few of the laws of the United States that have any bearing upon territories. Any aggression upon the persons or property of the Indian tribes come under the Federal laws. Treason or rebellion against the United States would also come under the Supreme law. Rebellion against a republican form of government, established in a territory, also comes under the same code. But individual crimes, such as murder, robbery, house-burning, stealing, adultery, &c., &c., are tried by the laws of a territory, and not by the Federal laws. The Legislature of Utah, during its session, last winter, compiled what few of the United States' laws there are, applicable to the territory, which will be published with the territorial laws, for the convenience of the people.

THE RELIGION OF UTAH.—In Utah all religions are equally tolerated and protected, to the same extent and in the same degree, as in all other territories of the American Republic. The principal religion now existing in the territory is that of the Church of Jesus Christ of Latter-day Saints. The ecclesiastical forms of government, adopted by any religious denomination in the territory, have no connexion whatever with the Civil or Republican form of government, established by the United States. The members of any religious body are alike eligible to hold any office under the Civil Government, according to the Federal Constitution. The United States, therefore, in 1850, appointed his Excellency, Brigham Young, the Governor of Utah, and have testified their unqualified approbation of all his official acts, by supporting and sustaining him in office for the long term of seven years; while the governors of the other territories have generally held their office only for the short period of four years, and sometimes for a period much shorter. Governor Young, though occupying the dignified station of President over all the Latter-day Saints throughout the world, has shown his condescension by being willing to accept the petty office of Governor in a civil capacity. He was willing to condescend to this position for the good of the citizens of Utah. As a United States' officer he has manifested to the Federal government, and to all the world, that unequalled wisdom, and that superior capacity for governing, which far surpasses the talents and abilities characterizing the governors of other territories. In what State or territory has a governor been so universally respected and beloved? Has the general government ever disapproved of one of his

official acts? No. His whole administration, from first to last, has been in strict accordance with the Constitution and laws of the United States, and the laws of the territory over whom the Federal government appointed him as the Executive. This verifies the fact, that a truly religious man is better qualified to govern than one who is irreligious.

THE DISTINCTION BETWEEN ECCLESIASTICAL AND CIVIL LAW IN UTAH. — The Civil laws and Church laws in Utah, are as distinct as in other territories. The Methodists, Baptists, Presbyterians, "Mormons," and all other religious denominations in Utah, have the undoubted right to frame ecclesiastical laws, binding upon the individual members of their respective societies. If these laws are broken, they have the right to disfellowship the transgressor; but have no right, by Church law to interfere with his person or property. The same rights and restrictions exist in all the States and territories.

But are not the great majority of the citizens of Utah Latter-day Saints? Have they not the power to elect all the legislators, and to frame such civil laws as they think proper? Have they not the power to enact laws partial to their own denomination and favouring their own society more than others? And does not this virtually combine Church and State? We answer, that all the laws of Utah, must be sent to the Congress of the United States, and receive their approval or disapproval. Hence, the impossibility of the laws of Utah being partial, unless permitted to be so, by the Federal government. Also the Executive, and Judges of the District and Supreme Courts, are appointed by the general government; this is an effectual preventative against all partiality in the administration of law in Utah.

If any one supposes himself aggrieved by the decision of the juries, or lower courts, he has a right to appeal to the United States' Supreme Court in Utah. No jury is allowed in this Court. This effectually protects him from partiality, should any arise in the lower courts and juries, and gives him the benefit arising from the decisions of United States' officers. In this manner the power of Civil government is removed entirely beyond the reach of ecclesiastical government; and the two are as distinct from each other in Utah, as in the State of New York.

The press often accuse the Utonians of rebellion against the laws of the United States. But we have often asked the question, What particular law have they violated? Have they committed treason, by adhering to the enemies of the United States, or by giving them succour in time of war? Have they rebelled against Governor Young whom the United States have placed over them? Have they rebelled against any of the lawful and official acts of the United States or of her authorities? Have they rebelled against the Republican form of government which they petitioned for, and which Congress granted them? Have they violated any Indian treaties, or stirred the Indians up to hostility against the United States? Have they proclaimed war against the general government, or manifested the least hostility to Republican institutions? To all these questions we boldly answer, NO. And we defy the whole world, to point out one law of the Federal government that the Utonians have violated. It is one of the easiest things imaginable to denounce the people of Utah, and to accuse them of open rebellion against the laws; but the sequel will show it to be one of the most difficult tasks ever undertaken, to substantiate these wholesale denunciations and accusations.

We very respectfully invite the gentlemen of the press to accommodate their readers with one solitary instance of Utonian rebellion against the United States' laws. One instance, proved, will have more influence than volumes of unsubstantiated slander.

Drummond's Reports have been proved by United States' officers and other incontrovertible testimony to be false—utterly false—without even a shadow of foundation. And the rotten-hearted, loathsome reptile has crept away into obscurity, to hide his guilty head from the just indignation of the public, and his amiable family whom he has so greatly dishonoured. Whether he still lives in unlawful intercourse with "his dearly beloved," Ada Carroll, we have not been informed. His iniquity has found him out, and the public press is down upon him rough-shod. Thus Haman has hung himself with the rope he prepared for the innocent.

A VISIT TO SCOTLAND.—In accordance with the instructions of the First Presidency, we have devoted a portion of our time in travelling among the Conferences and Branches of the Church of the Saints. Our last trip was to Scotland, accompanied by President Benson. We visited Carlisle, Glasgow, Paisley, Kilmarnock, Edinburgh, and some other places. Our meetings were generally well attended, and the Saints were enjoying a good measure of the Holy Spirit. We trust that our labours have been a blessing to many, both in and out of the Church. There are some small Branches in Scotland which we had not time to visit, one or two of which were represented to be in very bad standing, and so near like the world, and the world so near like them, that it would be difficult to distinguish the difference. They scarcely have the name of Saints, much less the characteristics. When the world speaks well of those professing to be Saints, they have great reason to fear; for, if they were Saints, indeed, the world would hate them, and say all manner of evil against them falsely. Persecutions are among the blessings promised to the faithful disciples of Christ. Let the Saints awake to righteousness, and it will not be long before the world will be awake also, to persecute, revile, and slander them.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
May 29, 1857.

Brother Orson Pratt, Liverpool.—We are yet without a mail from the East, since the November mail was brought in, and I have nothing from you by the last South mail. We left this city on Friday, 24th of April, for the south, and returned on Tuesday, May 26th, all well, and no accidents, having travelled nearly 800 miles. We saw much land, some little of it good soil, much good grazing land. But the best soil we were told "lies still a-head," in Bitter-root valley, and in the valleys still further east, and on the head waters of the Missouri. We saw enough to satisfy us, had we hitherto been ignorant of the fact, that the world is not yet over peopled. There are thousands of acres of good arable and pasture land, where thousands of the honest and industrious poor, who are now immured in factories, and other civilized prisons, could sustain themselves, and thrive as industrious bees of the Deseret hive, breathing a pure and wholesome air, free to do all the good they can to the human family and to themselves.

At four o'clock this afternoon, the May mail from Independence arrived, (heavy mail), Dr. Bernhisel, George A. Smith, T. O. Angell, and other passengers, all well.

One word more on the reformation begun among the Saints in Europe. Obedience to the Gospel at first brings peace and joy. By and by, all becomes with some as an old song. Local Elders have nothing new or exciting in their addresses, soon they know a little more than they did in the sectarian churches; they are tempted to think they know all, lose the Spirit, become indolent in their attendance

at meetings, formal and dull in their prayers, frequently forgetting entirely to acknowledge the goodness and power of God in thanksgiving and praise. By and by they lose the spirit of gathering, if ever they had it, and finally fall asleep in infidelity. Hence the necessity of a sudden pause—"Where am I? What am I? What am I doing? Am I living my religion? Are the good angels ever near me ministering to me? Have I wronged my brother in anything? Am I believing in, and obedient to every legally constituted authority in the kingdom of God? Have I increased faith and power in God, His ordinances, and increasing confidence in myself, my brethren, and my God? Have I nothing to repent of, nothing to amend, reform or improve? Have I become perfect, or is my course eternally progressive?" These, and a hundred similar queries put by the Saint to himself have awakened many, and will, no doubt, continue to arouse the watchful, while humanity has its frailties, and the enemies of the kingdom seen and unseen, live and have power to oppose. All hell is now awake to destroy the work and kingdom of God here, and may become more so in foreign countries ere long. And just as we begin to arouse ourselves to live and build up another house to our God, the enemies of His work stir themselves up and are more active to our injury and destruction than ever. But we feel to joy in the God of our salvation. We know this work is His, and that we are His, and He will turn and overturn till His purposes are accomplished, and His kingdom established that shall never be thrown down. Even so. Amen.

There are settlements at Beaver creek, nine miles east of the old Pawnee village. Also at different points on the Platte river which will accommodate the emigrants from northern Europe, who necessarily start late. We are planting stations on the line from here to the East for the mail, and the Express Carrying Company.

Your sincere friend and brother in the Everlasting Covenant,

BRIGHAM YOUNG.

FOREIGN INTELLIGENCE.

NEWS FROM UTAH.

(From the "Deseret News.")

RETURN OF THE GOVERNOR AND HIS PARTY.—By Captain Egan, who arrived on Sunday Evening, intelligence has been received that His Excellency and the company with him had got back as far as the head waters of the Malad on the 23rd; he is hourly expected.

All were well, and getting along finely; the Governor's health much improved, and his body invigorated by the journey, as also many others in the company.

His return and that of the principal men who accompanied him, will give new life and vigour to the city. Though things have been moving about right since they left, there has been something lacking in general appearances that their return will supply.

In the next number, an account of their trip may be expected, which will, no doubt, be very interesting.

TUESDAY, 6½ P.M.—He has arrived.

THE WHEAT CROPS.—So far as we have heard, the wheat crops in this Territory, as a general thing, look remarkably well, and the prospects of an abundant harvest were never better. There is plenty of water for irrigation, and, with few exceptions, there is not much probability of there being any scarcity in this and the adjoining counties during the season. There is any amount of snow in the mountains, and if the grasshoppers do not make another visit this summer, the husbandman will be very likely to realise all that his industry and management will warrant him to expect at the time of harvest.

CITY ITEMS.—Improvements are being made constantly. During the week the fence around the Council House and adjacent grounds has been completed.

The wall around the Tithing Office buildings connected with the one around the President's buildings, gardens, &c., has been finished, and when the ponderous gates are made and hung, they will be much more safe.

South Temple-street has been some-

what improved; but when the deep hole between the Council House and the President's mansion is filled up, and the street and side walks made to correspond with the improvements lately made in front of the mansion and adjoining buildings, as is contemplated, that part of the street will have a much better appearance than it has now.

The city, as a general thing, has been greatly improved this spring, and preparations are making for the erection of many new houses during the summer, and general prosperity is seen everywhere.

LATEST FROM THE PLAINS.

(From "The Mormon.")

THE ST. JOSEPH *Journal*, of the 2nd instant publishes a report brought by a French trader, that a hundred troops and fifty teamsters, under the command of Colonel Summers, were attacked by a large body of Cheyenne and Arrapache Indians, two hundred miles from Fort Kearney, and all slain. The report is confirmed by a trader who arrived at Pacific City, Iowa, on the 2nd, and also by the emigrating train from Salt Lake.

[The above is discredited at Washington. Some persons who have just crossed the Plains, informed us this morning, (Thursday,) that they had learned sufficient of the Indian preparations for hostilities to warrant Uncle Sam's boys to count on tough times on the Plains.—ED. *of "The Mormon."*]

TROOPS FOR UTAH.

(From the "New York Herald.")

"The intelligence of an insurrectionary movement in Kansas grew out of the fact that a committee of citizens of Lawrence had prepared a city charter differing materially from that granted by the territorial legislature, and the design of the said committee of superseding the old charter with the new instrument. This action, which was in effect a nullification of the law, was regarded by Governor Walker as treasonable, and he forthwith made arrangements to repress the movement. Orders have been despatched to General Harney to employ the whole of the military force destined for Utah in preserving order in Kansas, if necessary. A serious difficulty occurred at Doniphan, Kansas, on the 6th instant. It seems two prominent individuals, one of each political party, had a personal trouble which they endeavoured to quietly settle with muskets at forty paces, but were interrupted. A great excitement was created, the politicians respectively taking sides with their favourite, and armed men gathered from round about. General Lane was there, and seized a number of United States' arms, and for a time a bloody conflict seemed inevitable. Lane, however, prudently avoided a collision, and finally peace was restored. Such incidents go to show of what inflammable material the population of Kansas is composed.

"Despatches received last night state that on the 17th instant, Governor Walker encamped outside of Lawrence with eight companies of dragoons, under the command of Colonel Cook. The citizens had, up to last accounts, refused to negotiate, and had resolved to resist when fired upon by the military. We do not, however, apprehend that the Free State men will place themselves in bodily danger. Eight companies of dragoons are rather too formidable for even redoubtable General Lane to attack. Governor Walker had issued warrants for the arrest of the Lawrence malcontents, and no doubt they are duly executed. Accounts from Kansas, derived from a Free State source, state that the Topeka Convention adjourned on the 16th, after renominating the old State officers, so called. General Lane is to organize the Free State men, with the view to action, at the October election.

"D. R. Eccles, of Indiana, has been appointed Chief Justice of Utah."

A FEW MORE QUESTIONS FOR MINISTERS TO ANSWER.

(*From the "Western Standard."*)

The Bible calls Abraham the friend of God; and states, that it was because of his obedience and faithfulness that He entered into covenant with him. His

readiness to offer up his son Isaac is proof that God could give him no commandment that he would not unhesitatingly and with all his heart obey. If this be so, and if plural marriages are sinful, impure and improper in the sight of God, how is it possible that He did not make Abraham acquainted with the sinful nature of such marriages, when He promised that kings should come out of him, and that in his offspring the world should be blessed, seeing, that at that very time he was a polygamist?

When Israel made a war of extermination upon the Midianites, God commanded them to spare the young women for wives for the Israelites. They captured thirty-two thousand young ladies; and by God's command they were apportioned among the army, the congregation, and to the Lord. By this apportionment, the army drew sixteen thousand—the congregation 15,968, and the Lord 32. Now as the Mosaic ritual required no vestal virgins, nor consecrated maids to minister in the offices of religion, and as Moses, in Exodus vii. 1, is said to be God, were not those thirty-two maids given to Moses, and if given to him, were they not intended to be his wives? If not, what were they intended for? Consult the 31st chapter of Numbers.

When God, in Numbers xiv. 12, threatened to destroy the men of Israel for their wickedness, and told Moses, that He would make a great nation of him, upon what principle did He promise that, if not upon the principle of polygamy?

Hannah was the second living wife of Elkanah; Samuel therefore was the offspring of a polygamic marriage. Now polygamy is either pure and holy before God, and its children legitimate; or it is impure and unholy, and its offspring are bastards, and by the law of Moses were not permitted to enter into the congregation of the Lord. If, therefore, Samuel was not born in lawful wedlock, how was it possible for him to minister at the altar, as the chosen Prophet, Seer, and Revelator of the Most High God?

By consulting 2 Samuel xii. 8, we find that God Himself gave unto David Saul's wives, and if they had not been enough He would have given him more: How could that be, according to the uninspired ideas of monogamists?

Isaiah prophesies that at the building up and glorifying of Zion in the last days, seven women shall offer themselves as wives of one man: Do monogamic Christians believe that this prediction of the "evangelical Prophet" will be fulfilled? And if this passage is to be spiritualized, what kind of wives will those spiritual wives be?

Christ promised them who forsook wives, &c., for His sake, to reward them an hundred fold in this world: Does not the fulfilment of that involve the principle of polygamy?

Where in the Bible is polygamy forbidden, and declared to be unlawful?

What passage in the Bible says, that it is unlawful for a Christian man to have more than one wife?

Is not Paul's expression in 1st Timothy iii. 2, 12, equivalent to saying, that Bishops and Deacons must be married men, having at least one wife?

Which system is better calculated to produce a healthy and vigorous posterity; the polygamy of the "Mormons" which entirely separates a woman from her husband during pregnancy and the nursing period, or the monogamy of Christians which wantonly violates those laws of life and health which even brutes respect?

In Utah, even upon the testimony of apostates, there are but two classes of women: viz., wives and daughters. Which is the better, that condition of things in Utah, or society in California, where in addition to wives and daughters, a third and very numerous class of females are added?

VARIETIES.

THE best thing to give your enemy is *for*giveness.

THE difference of time between Liverpool and New York is four hours and fifty-six minutes.

TRUE PITH.—The force of language is apt to be much injured by the multitude of words.